

The Missionary Helper.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

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THERE has been much speculation in regard to prayer, but the more philosophy attempts to deal with it the more bewilderment follows. The truest position to occupy about prayer is that of the little child, asking trustingly for the supply of all conscious needs, expecting that such requests will be granted as are best for it and that others will be denied. Accepting God's word in this trustful way, we cannot ask too often. "Pray without ceasing." We cannot go to our Father with too many requests. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." When a little child needs anything how quickly it runs to mother or father with a request for it. Living and working with the same spirit, we as consistently may do the same. A call is made in this number for the observance of a season of prayer in February for God's blessing upon our work and workers in this country and in India. This is distinct from the thank offering service held in May. It is for the purpose of securing united prayer for guidance and help in planning and executing; in extending a knowledge of the needs of the world and in paying our bills. "Ask and it shall be given you." "All things whatsoever ye shall ask in prayer, believing, ye shall receive." "Through him we both have access by one spirit unto the Father."

ONE TENTH.

SOME persons may think that the system of tithing has recently been revived from Jewish law and custom, but this is not so. As early as the year 600, "a source of permanent endowment for the clergy was found in the revival of the system of tithes and in the annual gift for church purposes of a tenth of the produce of the soil." *

As may be expected, this systematic giving attended missionary effort. Those who think of missions as of recent origin have failed to inform themselves of the impetuous spirit with which Christians were seeking, five and six hundred years after Christ, to advance the Gospel. The same author tells us in regard to the enthusiasm of Irish Christians in introducing Christianity into England :

"On foot, on horseback, Cuthbert wandered among listeners such as these" [those who greeted him coldly], "choosing above all the remoter mountain villages, from whose roughness and poverty other teachers turned aside. Unlike his Irish comrades, he needed no interpreter as he passed from village to village ; the frugal, long-headed Northumbrians listened willingly to one who was himself a peasant of the Lowlands. His patience, his humorous good sense, the sweetness of his look, told for him ; and not less the stout, vigorous frame which fitted the peasant-preacher for the hard life he had chosen. 'Never did man die of hunger who served God faithfully,' he would say when nightfall found them supperless in the waste."

Such faith is called for in initiatory efforts to advance the Gospel, but as soon as it is established a systematic plan for raising money becomes a necessity and no better one than the "one-tenth system" has been devised.

*See "Green's Short History of the English People."

"The world goes up and the world goes down,
And the sunshine follows the rain ;
And yesterday's sneer and yesterday's frown
Can never come over again."

SEND NOW.

THE time for especial effort is the time of especial need. The sending out of a new missionary this season has been an added drain to our treasury. We shall be able to meet this greater expense without any of our other work suffering if we will be careful to gather up all available funds.

Probably there is not one Auxiliary but can appeal to some persons for special help. Is there money lying in the local treasurer's hands, waiting for a convenient season? Let it be forwarded at once.

We especially appeal to our Western Auxiliaries to send *something* for this purpose. If it cannot be much, send little. The aggregate of small gifts will help out.

A penny each from all the Sabbath-school children throughout our churches would form a sum which would meet our present needs. A word to the wise is sufficient.

A WORD FOR WOMAN.

NOTWITHSTANDING the flings so often made at women for encouraging each other in progressive work by citing examples of success of other women, the MISSIONARY HELPER has kept on its staid way, paying no attention to them and too busy with its own mission in life to use type in apology, explanation, or defence.

Women have found leisure from this world's busy work to prepare articles for leading magazines, criticizing other women for taking note of woman's progress in distinction from man's. We have read their articles with a smile and thought that possibly life's changes might place these persons in positions where things would look different to them.

But even the crowded pages of the HELPER can make room for words in quite another vein, coming from one capable of comprehensive views. We extract from an article condensed for *The Literary Digest*, written by David Dudley Field, the eminent jurist: "What is meant by 'the people'? At the time

of the great Declaration, 'the people' meant adult white men. After the civil war and for some years 'the people,' meant adult men, white or black. What is meant now? In the state of Wyoming by 'the people' is meant adult men and women, white or black. In that most advanced of all the states in this respect, a woman as well as a man votes for the representatives of the people. Why should she not? She counts in every enumeration of the census; her name is on every tax-roll; she is the nurse and instructor of youth; she forms more than man, the habits, tastes, and manners of all the living; she is as deeply interested as man in good laws well administered; she suffers as much from a bad administration and profits as much by a good one."

For the same reason that this eminent lawyer sees fit in a judicial article to refer especially to woman, women sometimes feel the need of referring especially to work in advanced lines by their own sex and for their own sex.

A THANKSGIVING HYMN.

[Written for the Balasore Y. M. Nov. 12, 1893.]

OUR Father, God, accept the praise
We here with loud thanksgiving raise.
With joyful voices now we sing
Thy wondrous love, O Saviour, King.
'Mid heathen darkness meet we here,
Yet blest are we, for thou art near,
O grant thy Holy Spirit's light;
Dispel the darkness of this night.
For early and for latter rain,
For sunshine on the rip'ning grain.
For safety from the tempest's power
We give thee thanks this happy hour.
For plenty, after years of want,
For food instead of famine gaunt,
For life and health while many lie
On beds of pain, or droop and die.

We bless thee for this cooler air
That gives us rest from heat and glare ;
That brings fresh vigor for the fight
We here maintain for God and right.

Yet Lord, dear Lord, we still must plead ;
O hear us in our sorest need !
Another harvest would we reap
Of precious souls in sin asleep.

As reapers in thy harvest-field,
O give us, Lord, the skill to wield
Thy gospel sickle, keen and bright,
While shines the day, ere comes the night.

In that glad day when thee we greet,
May we lay down at thy blest feet
Rich golden sheaves of ripened grain,
Then join in heaven's glad refrain.

Hear now this prayer, our Father, God,
For this dark earth thy Son hath trod,
O banish sorrow, sin, and pain ;
Come quickly, Lord, begin thy reign !

—H. P. PHILLIPS.

THE WOMEN OF INDIA.

AT the World's Parliament of Religions, Miss Jeanne Sorabji of Bombay, a Parsee girl who has become a convert to Christianity, spoke as follows on "The Women of India":

"I would ask you to travel with me in thought over 13,000 miles across the seas, to have a glimpse of India—the land of glorious sunsets, the continent inhabited by peoples differing from each other almost as variously as their numbers, in language, caste, and creed; and yet I may safely say I can hear voices in concord from my country saying, 'Tell the women of America we are being enlightened, we thirst after knowledge, and we are awakened to the fact that there is no greater pleasure than that of increasing our information, training our minds, and reaching after the goal of our ambitions.'

"It has been said to me more than once in America that the women of my country prefer to be ignorant and in seclusion; that they would not welcome anybody who would attempt to change their mode of life. To these I would give answer as follows: The nobly born zenana ladies shrink, not from thirst for knowledge, but from contact with the outer world. If the customs of the country, their castes and creeds, allowed it, they would gladly live as other women do. They live in seclusion, not ignorance. Highly cultured British women, with love for the Master burning in their hearts, have the exceptional privileges of being their companions and teachers, and they have marveled at the intelligence of some of them. These secluded ladies make perfect business women. They manage their affairs of state with a grace and manner worthy of consideration. Do we wish these women to give up seclusion and live as other women do? Let us, the Christian women of the world, live up to our high and holy calling in Christ Jesus; let our lights shine out brilliantly, for it is the life that speaks with far greater force than any words from our lips, and let us with solemnity grasp the thought that we may be obstacles in the paths of others.

"Are we living what we preach about? Do we know that some one is better for our being in the world? If not, why is it not so? Let us attend to our lamps and keep them burning. The women of India are not all secluded, and it is quite a natural thing to go into homes in India—north, south, east, and west—and find that much is being done for the uplifting of women. Schools and colleges are open where the women may attain to heights at first thought impracticable. The Parsee and Brahmin women in Bombay twenty years ago scarcely moved out of their houses, while to-day they have their libraries and reading-rooms; they can converse on politics, enjoy a conversation, and show in every movement culture and refinement above the common. Music, painting, etc., comes as easily to them as spelling the English language correctly. The

princes of the land are interesting themselves in the education of the women around them. Foremost among these is his Highness the Maharajah of Mysore, who has opened a college for women, which has for its pupils Hindu ladies, maidens, matrons, and widows of the highest caste. This college is superintended by an English lady, and has all the departments belonging to the ladies' colleges of Oxford and Cambridge, England. It is the only college where the zither, the vena, and the violin are taught. The founder had to work three years before he was able to introduce these instruments, for the simple reason that these nobly born, high caste women associate the handling of musical instruments with the stage and women of no repute.

"There are schools and colleges for women in Bombay, Poona, and Guzerat; also in Calcutta, Alahabad, Missoorie, Madras. The latter college has rather the lead in some points by conferring degrees upon women. The Victoria high school has turned out grand and noble women; so also has the new high school for women in the native city of Poona. These schools have Christian women as principals. The college of Ahrmedabad has a Parsee (Christian) lady at its head. What women have done, women can do. Do you wish to see purity as white as the driven snow in woman? Allow me to bring before you in thought that form of a beautiful woman of India, the Pundita Ramabai, who has opened Sharada Sadan, a widow's home in India. She has traveled a great deal and was in America for awhile, taking back from you sympathy, affection, and funds for her noble work. Do you wish to hear of learned women? Again let me mention the Pundita Ramabai, and in companionship with her, Cornelia Sorabji, B. A., LL. D. Men and women have written of these in prose and song. Their morality is unquestionable, their religion beautiful (for they belong to Christ Jesus), their humility proverbial. These are women for a nation to be proud of. Having prepared themselves to fill important posts, they have gone back to their

country and their life to glorify their Maker. These good women must have had good mothers. I can speak of one who lives the life of which she is so great an advocate. With her, godliness and refinement go hand in hand ; her faith in God is wonderful, and her children will look back in years to come and call her blessed. There are others worthy of your notice—the poet Suxmibai Goray ; the physician Dr. Anandibai Joshi, whom death removed from our midst just as she was about starting her grand work ; the artist of song, Mme. Therze Langrana, whose God-given voice thrills the hearts of men and women in London. My countrywomen have been at the head of battles and guided their men with word and look of command, and my countrywomen will soon be spoken of as the greatest scientists, artists, mathematicians, and preachers of the world. Instead of the absurd saying, “A woman is at the bottom of every evil,” let us rather say all great works are due to good women, noble women, pure women, the greatest as well as the least of God’s creatures.”

“A woman? Yes, I thank the day
When I was made to live,
To cast a bright and shining ray,
To love, to lift, to give ;
To draw aside from paths of sin
The halt, the lame, the blind ;
To soothe without, to mold within,
The suffering wound to bind.
A woman, glorious, noble, grand,
A woman I would be,
To live, to conquer, to command,
To lessen misery,
To glorify in word, in deed,
The Maker I adore !
To help, regardless caste or creed,
The sad, the lone, the poor.”

—*Woman's Column.*

CONCERNING THE READING COURSE.

AFTER delays occasioned by the non-appearance of price-lists and difficulty in finding suitable books upon certain subjects, we at last submit the completed three years' course of reading, which we have tried to select and arrange with much care, always keeping in mind the demand for "a simple course of reading, along the lines of our own special needs, to give fresh impetus to mission work and new inspiration in practical Christian living."

It will be subject to change, as new books are issued, and information regarding such will always be gratefully received.

The "Great Value and Success of Foreign Missions" was not included in the regular course because it would be dry, *continuous* reading to most people; but it takes up the different countries where mission work has been done and gives certain fact and statistics which could not be found elsewhere. It is a valuable book for reference when arranging programs for Auxiliary meetings. Dr. Arthur T. Pierson calls it "a grand massing and marshalling of testimony."

We could not fail to at least recommend "The High Caste Hindu Woman," by Pundita Ramabai, as the clearest, simplest, and most touching statement of facts of which we know.

The course is already kindly received, is being used by Auxiliaries both East and West, and by a gratifying number of individual readers; but it appears that comparatively few have ordered the books or sent joining fees to the publisher of the HELPER, who does not wish to continue the work longer. Because of these facts, which indicate that the public sentiment is in favor of a helpful list of books to be read at pleasure, rather than for any banding together or definite recognition, we suggest that—for the present, at least—all restrictions be removed and no certificate promised. If the plucky few, however, who have already started will send the remaining fees to the chairman of the reading committee (Mrs. N. W. Whitcomb, Dover, Me.) they will receive their certificates, when

the course is completed, and their names will appear in the *HELPER* as the first (and possibly the last !) class of missionary graduates.

Please notice that the books, with certain specified exceptions, may hereafter be obtained of the Morning Star Publishing House.

Having been entertained, stimulated, and made to realize more fully the great work that has been done and the vast amount remaining to do in missions, as well as for the uplifting of the individual life, by reading these books ourselves, we can the more earnestly recommend them to all of our co-workers.

NELLIE WADE WHITCOMB.

LAURA A. DEMERITTE.

READING COURSE OF THE FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.*

FIRST YEAR.

"William Carey, The Father and Founder of Modern Missions," by John Brown Myers	\$0.55
"Missionary Reminiscences," Mrs. M. M. H. Hills	1.62
"The Pocket Measure," Pansy	1.10
"Christian Giving," by a Layman . . . . .	.02
"Manual of the F. B. Woman's Missionary Society" . . . . .	.10
THE MISSIONARY HELPER (per year) . . . . .	.50

SECOND YEAR.

"The Miracles of Missions." Rev. Arthur T. Pierson, D. D. Cloth .	\$0.98
Paper . . . . .	.31
"Our Country." Dr. Strong. Cloth . . . . .	.58
Paper . . . . .	.30
"The Woman's Manual of Parliamentary Law." Harriette R. Shattuck . . . . .	.72
"Addresses." Henry Drummond, F. R. S. E., F. G. S. . . . .	.30
MISSIONARY HELPER.	

THIRD YEAR.

"Life of Lavina Crawford."	
"The Christian's Secret of a Happy Life." Hannah Whitall Smith.	
Cloth	\$0.70

* Those who desire something more exhaustive, expensive, and purely missionary to supplement this course are referred to the "Cross-Bearer's Missionary Reading Circle," Z. M. Williams, secretary, St. Joseph, Mo.

Paper	\$0.45
"The New Era," Dr. Strong. Cloth . . . . .	.73
Paper . . . . .	.36

MISSIONARY HELPER.

Recommended for reference:—

"The Great Value and Success of Foreign Missions. Rev. John Liggins	\$0.72
"The High Caste Hindu Woman," by Pundita Ramabai. <i>The Missionary Review of the World</i> (per year)	2.00

For "Missionary Reminiscences," "Manual of the F. B. Woman's Missionary Society," the pamphlet on "Christian Giving," and the MISSIONARY HELPER, send to Mrs. Ella H. Andrews, 453 Washington St., Providence, R. I. The remainder of the books can be obtained (postpaid), at the rates indicated, of The Morning Star Publishing House, 457 Shawmut Ave., Boston, Mass.

NELLIE WADE WHITCOMB, } Com.
LAURA A. DEMERITTE, }

REMINISCENCES BY A RETURNED MISSIONARY.

[C ncluded.]

IT means something in Japan to become a Christian. It is not a popular thing, and sometimes the persecution is very great.

I think of another case, of a woman who was sent to us by one of our best native Christian workers, to help us in our home. She was a poor woman and as honest and upright as we could hope to find. She had her mother and three children to support. Her husband had tired of her and his family and had gone to live with another woman. She had a little place worth about \$10, but the husband refused to give her a divorce unless she gave him this little property, so in order to get a divorce she was compelled to give it to him. The laws are all in favor of him.

When she came to us her wardrobe consisted of one dress, and not a very good one either. The children belonged to the street rabble, and in the warmest weather were attired in their

birthday suits, as we call them. She was with us three years, and during that time we had the joy of seeing her make a public profession of Christianity.

Her two oldest boys were put into the mission school, where they study the Bible every day and are required to recite three-fourths of an hour, just the same as in any other study. The oldest, thirteen years old, asked for baptism last year, but as he was so young it was decided to have him wait awhile. In their examinations on the Bible they both passed 100, and I understand they are both active workers in their little children's society in the school.

A lady in Tokyo told us an interesting experience she had with a personal teacher. She had studied the language so long and so hard that she concluded she could not go on longer using the same methods of study. She decided to get a good speaker and use her just as a sounding-board, as she termed it. Her business was to talk and correct only. She succeeded in getting a bright, intelligent girl, who was doing the domestic work in her father's house. He kept a wife and three other women. Miss C. began the first day to tell her the Bible story. She was haughty, proud, and boisterous, and made light of everything that was said concerning the Bible. But as the days went on there was a little change each day, and she finally became interested in the Bible and her own personal salvation.

When it came time for her salary, which was quite small, she would not accept it; and when asked why, she replied, "Do you think I would take that money as the price of my soul? No, I cannot take it; you have done very much more for me than I have for you." She was told she could have the amount in anything she desired, and she chose tracts to distribute among friends. Miss C. went with her and she said she never saw any one work with more zeal to persuade her friends to accept Christ than did this girl. Miss C. was obliged to return home on account of her health, and wanted

to leave the girl distributing tracts, and have an old aunty or grandmother to accompany her. But her father said, "I cannot trust my daughter with the most reliable Japanese you can find, but she may go with a foreign lady anywhere and any length of time." A Japanese girl is not trusted alone after she is grown.

The first few years on the mission field are used for the study of the language. Our tongues are tied, and unless we can teach some in our own language we cannot do any real mission work for a time. The first year we were there I taught English in a children's school. After we went to Toyama I organized a woman's meeting in my own home. We began with three Christians and two others who were interested. In three months our numbers increased to twenty-five. Two young ladies from the Kanazawa school came over to help us. The time was every Wednesday afternoon from two to four, but we usually added an hour before and after. We taught knitting, sewing, read a story of the Gospel, had singing and prayer, and at the last served a little cake and tea. Some of the women were becoming interested. We could get them to come to a preaching service occasionally, and when they began to attend public worship their friends acknowledged them as belonging to the Yasu Kyo. I was so much interested in this class. Had we been permitted to remain on the field, I should have expected to have seen results soon. In your prayers I hope you will not forget the workers in Toyama. They need your prayers and so does all Japan.

[MRS.] FLORA E. LEONARD.

"He who the sword of heaven will bear
Should be as holy as severe;
Pattern in himself to know,
Grace to stand, and virtue go;
More nor less to others paying
Than by self offences weighing."

TREASURER'S NOTES.

“A BOOK agent” in Maine sends \$5, saying, “Let something occasionally speak in favor of that much despised calling in which this was earned.”

One of the teachers of the Young Woman's Christian Association of Boston sends \$5 towards a refrigerator which was shipped quite recently to Harper's Ferry for the use of the domestic science department.

A gentleman in a church in Michigan contributes \$1 for Dr. Mary Bachelier's salary, and though the Auxiliary in that church has disbanded, the sender of the money says he remains faithful to the Woman's Society.

Another gentleman, Rufus Johnson of Winnebago City, Minn., sends \$25 for zenana work. Lillian Phelps Ingham of Minneapolis sends her yearly contribution of a like amount, for the same work. Special contributions like these *by individuals* are earnestly solicited. Just now without such help, by men as well as women, our treasury would suffer seriously.

The following moneys have been received during December for Miss Barnes's outfit and passage: Pittsfield, \$12.10; Mrs. Florence S. Small, Lewiston, \$1; Mrs. E. A. Irish, Buckfield, \$1; all of Maine. Mrs. B's class, Center Sandwich, N. H., \$1.14. Sunday-school, Pleasant Ridge, started by Mrs. Emily Phillips Marshall, \$2. C. E. Society, Spencer, Ia., \$1.

Let Auxiliaries and persons responsible for pledged work *now due* bear in mind that another quarter closes with Feb. 28. One dislikes to urge *the need*, but money is coming into the treasury so slowly that *special effort* must be made by our workers, if there is money enough to meet, from regular contributions, the remittances to India, due Feb. 28.

Your treasurer remembers but one other need so urgent as this in the twenty years the society has been organized, and then a kind Providence helped us in an unexpected way.

The call to prayer by our officers is opportune. Prayer for our work and workers, and prayer for material help is much

needed. "The gold and silver are His," *and why not unitedly ask for it?* In this connection an experience of D. L. Moody may be in place. It was last summer, while noted preachers were addressing large audiences, visiting the White City under the directions of Mr. Moody. Large sums of money were required to meet the expenses and their need was often great. At such times they asked help from God and his help never failed them. One such time was early in August. Bills to the amount of \$5000 fell due the next week. Mr. Moody called his co-workers together to consider what they should do. Before the subject had been broached a telegram was received by Mr. M., read, and then passed silently to the others. It announced that \$6000 had been sent from Northfield to the Chicago work, and more would soon follow. What shall your treasurer pass along to her fellow-workers Feb. 28? Let prayer answer the question, for prayer moves the Power that controls the world.

A NEED AT STORER COLLEGE.

WHILE the industrial work among the girls at Storer is not yet all that we hope to make it, still we have every reason to be encouraged. With so many of the girls willing and anxious to learn, the work cannot fail to succeed, and already one can see improvement in some directions. Our girls as a rule are quite apt pupils in cooking. There is great need though of careful, patient instruction in good methods of doing the various kinds of housework. It is necessary too that our girls be taught to do plain sewing well, to mend well, and to cut and make plain undergarments.

Just now we are in need of material for our sewing classes. Cotton cloth and print or gingham for aprons would be acceptable. Pieces of woollen or cotton cloth are very useful to us also, for these furnish strips for lessons in darning and button-holes, and for practise in stitching and hemming. Will not

some society come to our aid and help out this important branch of our industrial work? JENNIE M. BAKER.

A CALL TO PRAYER.

BY order of the executive committee of the Free Baptist Woman's Missionary Society, we call on all of our Auxiliaries to observe a day of prayer in February. We do this

First. Because we believe it to be pleasing to God to be "inquired of" concerning work for him.

Second. Because we are weak and need his strength. We are ignorant and need his wisdom.

Third. Because it involves unity of purpose. We can claim the promise that "if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Fourth. Our missionaries in India will not only receive the blessing asked upon their work ("ask and ye shall receive"), but inspiration and new hope will come to them as they know that the prayers of hundreds are ascending for them.

Fifth. Our work at Storer College will be strengthened anew by the "showers of blessing" called down upon it.

Sixth. Every worker will be better fitted to go on with the work, will find it easier to sacrifice for it, and will have a deepened interest in it.

Seventh. Our treasury needs that we call upon Him for help whose are the gold and silver and the cattle upon a thousand hills.

We suggest that the February Auxiliary meeting be used for this purpose. Where no Auxiliary meeting is to be held, let a special day be appointed for the purpose.

MARY A. DAVIS, *Pres.*

EMELINE B. CHENEY, *Rec. Sec.*

"As one lamp lights another, nor grows less,
So nobleness enkindleth nobleness."

FROM THE FIELD.

THE INDIA YEARLY MEETING.

[Extract from a private letter from Miss Lavina Coombs.]

BALASORE, Nov. 19, 1893.

OUR Yearly Meeting is just closing and I had hoped to keep a journal of it and send to the *HELPER*, but the days have come and gone so full of work and meetings, consultations and committees, that I could not find time for writing, and now I will ask you to pick out from this letter such parts as may be of general interest and forward them to the *HELPER*.

All the missionaries are here this year—not a very large company, to be sure, but it has been a cause for thankfulness that none of us were kept at home by illness. It has been the largest gathering that I have ever seen at any of our Yearly Meetings. The appointed delegates nearly all came, and even more of those who have come for the teaching, inspiration, and general help that they are sure to get. It was decided at the first that we should have as little of business discussion as possible, and have the meetings take the character of special services for consecration and renewing of spiritual life and for acquiring power for the work of the coming year. Nothing seemed to be accomplished for two or three days. Unavoidable distractions would make themselves felt, but we kept praying and working, and some good brethren from Santipore who had lately been converted in the special services held there were working faithfully from house to house, and on Thursday we felt that the victory was gained.

There was confessing of sins and prayer for forgiveness and for power and a consciousness of the presence of the Spirit that was most encouraging. From that time on we have had the same in more or less degree at each meeting, and we are sure our workers are going home much better prepared for the

coming year's work that when they came, and we trust to see greater results than we have in the years before. Last evening (Saturday) we held what was called a "missionary meeting," at which many inspiring, helpful words were said, and the number of baptisms in our field for the past year was reported as sixty-seven. The most of these are in the Santal field and the work there seems especially hopeful.

The Indian committee (our missionary brethren) had so much work on hand that they met three days before the regular session, so as to be able to have more time for the general services; and yet they had to have at least one business meeting a day the whole week through, and when I asked last night if they had finished, Bro. Coldren said, "No, we haven't finished, but we've quit." We had all looked ahead to these meetings of the committee with something of anxiety, for they had some most puzzling questions to decide and some cases of discipline that needed special wisdom.

Mr. and Mrs. Rae are to go to Jellasore. Mr. Coldren is to include Balasore in his diocese, and I am to go home.

This last item was not unexpected, though I had thought it possible I might stay on another year, as I am feeling so much better than in the hot season, but the unanimous verdict was for me to go, "and come back quick." There is an excellent chance just now to get home cheaply which I think I shall improve. The sailing ship *Puritan* is in Calcutta, commanded by Capt. Dunning from Harpswell, and he has his wife with him. Some years ago when he was in Calcutta I visited his ship and he then laughingly told me to remember that my passage home was engaged on his ship. Now he is here again with his wife and I have reminded him of his remark and told him I was ready to "talk business." He writes me that they will be glad to have me and it will be at the simple expense of \$10 a month for my board, the same as he pays for his wife. The voyage is likely to be between three and four months, and my only anxiety is that I shall get so strong and well that you

will all look at me in surprise, and say, "What *did* you come home for?"

The time of sailing is uncertain, as the getting of a cargo at satisfactory rates is difficult. The ship is not even chartered yet and there may still be a delay of some months, but I shall keep right on working till shortly before I start.

I had almost forgotten to tell you of the baptism of two Hindus on Sunday morning, who joined the church and partook of the Lord's Supper for the first time. May it be an earnest of what is before us this year.

IN THE WORK.

[Extract from a private letter from Dr. Mary.]

I HAVE had a busy day and while it is all fresh in mind I want to tell you of it.

First of all, as always, I took my early morning fresh air, then a cup of tea and bit of bread, then attended to six patients who had been waiting, and directed the sewing man's work. Then the bell was rung to call together the zenana teachers; saw that they had all come and that the conveyances of those whose work was at a distance were all ready; gave some directions, and then in a few words of prayer craved a blessing on the morning's work.

A messenger from the city librarian had come to call me to see his second daughter who was ill, so I hurried away. After attending to the case I had a chance for a quiet talk with the ladies. After coming home waiting patients kept me busy some time. Then Dr. Burkholder arrived from Bhimpore, and we had a little chat. I have been feeding crushed food, prepared at the Central Jail, to the horses and cattle, and he thinks of trying it, so I went with him to the jail to see it.

When we came back we had breakfast—rather late. After that patients again. George stood waiting to get his wife's back pay. Then I went to the west veranda and saw eighty pounds of horse grain measured (eight pounds at a time);

gave the cobbler leather for mending harnesses, attended to three sick people's diet, and then lay down for a little rest with the *London Lancet* in hand and was soon asleep. The bell rang all too soon, for I was in the midst of a lovely dream and wanted to finish it. Had my lunch and then saw my afternoon workers off. After arranging them as best I could with the crippled force I at present have, I attended to one fever patient and then sat down to hear Miss Butts's English grammar classes of the Bible school. Just in the midst of it Mr. Miner wrote over saying he wanted to go to the bazar, but his horse was helping Dr. Burkholder back to Bhimpore. I could do no better so sent over the "celestial" (an uncomfortable, noisy four-wheeler) and "poor Naomi" (a slender, smart little pony who does lots of work). Then just as I was starting out to see a patient for whom I had been sent at noon and again at three, I found the city librarian's servant waiting for the medicine for the sick daughter; then three other patients.

I managed to get washed and dressed and started off a little before sundown. It was almost dark when I came home. On the common in front of the jail a woman came running and begged so hard for me to go and see a woman who was very ill, and to whom I had sent medicine, that I turned and went back with her. After I got home there was a mustard poultice to make and send to this last woman; then other patients; medicines to put up and label carefully; then the horses' and cattle's feed to give out for morning; another patient's diet to attend to, and then my own frugal evening meal, after which I sat down in father's easy chair, took an interesting book and was just getting into the spirit of it, when a boy came for food and medicine for the poor girl I went to see on my way home. I gave it and then sat down to write you.

I may be mistaken, but it seems to me that there is a distinct and decided blessing on me in my medical work. Serious and obscure cases have yielded to treatment. I love the work as well as ever.

HELPS FOR MONTHLY MEETINGS.

THE CONCERT CALENDER, 1894.

January, The World; *February*, China; *March*, Mexico; *April*, India; *May*, Malaysia; *June*, Africa; *July*, United States; *August*, Italy and Bulgaria; *September*, Japan and Korea; *October*, Protestant Europe; *November*, South America; *December*, United States.

PROGRAM FOR FEBRUARY.

As the February meeting is to be a prayer service, in response to the call of the executive committee of the W. M. S. (see call elsewhere), we advise the using of the program in the January number in March instead of February, and the devoting of the time of the February meeting to prayer.

Read selections from the eleventh chapter of Hebrews.

Let each repeat some promise connected with prayer.

Let prayer be offered (1) for our work in India and for our missionaries by name (see second page of HELPER cover), (2) for our work for the Freedmen and our workers at Storer College, (3) for the home workers in our churches, (4) for denominational unity in plan and purpose, (5) for our treasury, that this year's needs may be supplied.

The exercises may be varied by the reading of extracts from the letters of missionaries in recent numbers of the HELPER, or from "Woman in India," in this number. In conclusion a discussion will be valuable on the subject—What are the best methods of interesting all women to give for missions? closing with the question, What has our Auxiliary done towards sending out Miss Barnes?

"Whatever crazy sorrow saith,
No life that breathes with human breath
Has ever truly longed for death.
'Tis life whereof our nerves are scant,
O life, not death, for which we pant;
More life, and fuller, that I want."

WORDS FROM HOME WORKERS.

IOWA.—A public meeting of the W. M. S. in connection with the Cedar Valley Q. M. was held at the Lincoln church Sept. 1, 1893. Business meeting Saturday afternoon. Minutes of previous meeting read and approved. After song and prayer our president, Mrs. McElroy, tendered her resignation as she is going to another field of labor. With sad hearts and tearful eyes we could look up and say,

"Dearest sister, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

We know our loss will be the Waterloo Q. M's gain. Delegates to Yearly Meeting were chosen—Mrs. N. B. Willson and Mrs. McElroy. Adjourned until 7.30, when we listened to a very interesting program prepared by the ladies of the Lincoln Auxiliary, consisting of Scripture reading, prayer, singing, readings, and recitations. Solo by Mrs. Willson. Collection \$5.12. The secretary gave a report of the work done in eight months by the different Auxiliaries in the Cedar Valley Q. M. Waterloo, \$30.10; Horton, \$5; Burr Oak, \$14; Liberty, \$14; Liberty Center, \$9; Six Mile Grove, \$1; Lincoln, \$27.25. Including the Q. M. collection we raised \$122.86 from Dec. 2 to Aug. 25. We paid for state work and Mrs. Miner's salary \$120.46. Q. M. expenses \$2.40. We feel that we have done nobly in the past year and our hearts are filled with new zeal for greater work in the coming year.

MRS. N. B. WILLSON, *Sec. and Treas.*

MAINE.—By request the following is added to the annual report of Maine Association W. M. S. previously published:

Pres., Mrs. M. R. Wade, Dover; Rec. Sec., Mrs. A. B. Webber, N. Berwick. Copies of *HELPER* taken in Q. M's:

Anson, 21; Aroostook, 15; Bowdoin, 111; Cumberland, 71; Edgecomb, 8; Ellsworth, 7; Exeter, 22; Farmington, 26; Houlton, 12; Montville, 2; Otisfield, 12; Parsonsfield, 29; Prospect and Unity, 4, Sebec, 23; Springfield, 3; Waterville, 9; York, 45; total, 420. Besides these there are 35 subscribers not connected with the Q. M's in Maine, and 15 more HELPERS are sent to three places that are connected with the New Hampshire Q. M's. This report shows an increase of 77 from last year, besides the 35 single subscribers. If last year's report was correct, it would give us an increase of 100, but probably it was not. We have three general agents now. They are to appoint agents in each Q. M., who are to see that one is appointed in each church, if possible. We are hoping to increase largely this year. If our women would read the HELPER they would be interested in missions. W. M. S. collection at Association, \$13.51. A. B. WEBBER.

MASSACHUSETTS.—The annual meeting of the Massachusetts F. B. W. M. S. was held in connection with the Association at Amesbury, Oct. 18, 1893. Miss Laura A. DeMeritte of New Hampshire gave a fine address, which commanded the closest attention of the audience. Mrs. Susan A. Porter in well chosen words brought to us the sisterly greetings of the R. I. district, inviting a continuance of the correspondence. Twenty-five dollars were voted from our W. M. S. Association treasury towards the outfit and passage of Miss Barnes, our new missionary to India.

Our Association W. M. services throughout the year have been interesting, helpful, and well attended. The pledge of \$100 towards the establishment of the new department of domestic science or the "cooking school" of Storer College has been more than met, \$133.47 being given directly for this work in Massachusetts; and the department in its successful operation has awakened great interest, \$200 being assumed towards its support for the current year. One new Auxiliary, Amesbury, has been added to our list with a membership of

15. The Lawrence Auxiliary reports seven added to its membership.

Our HELPER agent reports 227 HELPERS taken, an increase of 32, which proves the wisdom of the appointment. We have 7 Auxiliaries with a membership of about 225, and 2 Bands with total of 39 members, who have raised \$65.33 this year.

The "annual thank offering service" in May was quite generally observed, 10 of the 14 churches responding, as follows: Boston, Whitman, Haverhill, Lowell (Chelmsford St.), Amesbury, Worcester, Lawrence, Lynn, Somerville, and Abington, with a cash result of \$117.74.

The business meetings have all been most harmonious, and steady progress has been noted since our newly revised constitution has been in use.

Officers chosen as follows: Pres., Mrs. Annie R. Emery, 310 Pearl St., Cambridgeport; Rec. Sec., Mrs. M. A. Knowlton, 144 Bellingham St., Chelsea; Treas., Mrs. Clara P. Spooner, 10 Albion St., Lawrence. Cor. Sec., Mrs. Clara A. Ricker, 35 Nichols St., Haverhill. Vice-presidents, the presidents of the Auxiliaries and one woman elected from each church destitute of such society. Agent for the HELPER, Mrs. E. P. Moulton, 10 Lincoln St., Somerville. Executive committee, the officers above named, Mrs. A. L. Russell, Lowell; Mrs. Lucy Paul, Lynn; Miss Lizzie Bosworth, Whitman; Mrs. C. M. Lamprey, Amesbury; and Mrs. C. G. Mosher, Worcester.

The outlook for the work seems hopeful.

Haverhill, Mass.

CLARA A. RICKER, *Cor. Sec.*

MICHIGAN.—The Michigan W. M. S. held its third annual meeting in connection with the Michigan Association at Reading, Nov. 7-9, 1893.

The society starts out with the work of the coming year very much encouraged. Notwithstanding the financial stringency of the country, our financial condition was better than we had expected. The interest in general missionary work is gaining, especially in localities where organizations have not been

effected in the past. These new ones give promise, although there is this sad fact that in some places where in the past flourishing W. M. S's have existed an attitude of indifference is found, but the outlook is that of progress. We find that the sending of an agent to the Q. M's is a necessity to the life of the work in the state, and the society will send one during the coming summer as in the past years.

The following officers were elected for the coming year: Pres., Mrs. Frances Kies, Reading; 1st Vice-Pres., Mrs. M. A. Maynard, Sparta; Sec., Mrs. Electa French Reynolds, Hillsdale; Treas., Miss Loma Garwood, Brownsville; Executive Com., Mrs. J. H. Pringle, Sharpville; M. A. Bachelder, Hillsdale; Sec. of S. S. mission work, Mrs. J. M. West, Fairfield; General Sec. children's work, Mrs. Frances Stewart Mosher, Hillsdale.

MRS. ELECTA FRENCH REYNOLDS,
Sec. W. M. S. Mich. F. B. Asso.

IN MEMORIAM.

DIED in Gobleville, Sept. 30, 1893, the wife of Rev. J. H. Darling, in the 62d year of her age. They settled in Cass county, Michigan, in 1854. Here they organized the Sumnerville church. In 1859 Elder Darling took the pastorate of the Paw Paw church, and with the exception of about seven years their religious effort had been given to the churches in the Van Buren Quarterly Meeting. Sister Darling for the last year was president of the W. M. Society of the Van Buren Q. M., of which she has been an active member for so many years, having been a subscriber for the HELPER since it was first published. At the last meeting of the Gobleville Auxiliary appreciative resolutions were adopted regretting that the loss of an active and earnest worker had severed a link "in the chain that binds us together as sisters in a common cause," and desiring that her example may be an inspiration to greater usefulness.

MRS. A. B. CLARK, *Pres.*, } *Com.*
MRS. M. F. BURNHAM, }

Died in Saco, at the home of her brother, David Tuxbury, June 19, 1893, our beloved sister and mother in Israel, Hannah B. Hutchinson, in the eighty-ninth year of her age.

Our sister came to Saco eighteen years ago on the death of her husband, Deacon Asa Hutchinson of the Fayette, Me., church, where many years of their married life were spent, and with her came a great blessing to us. From the first she manifested intense interest in all that pertained to church work, and more especially in the missionary cause, with the spirit of which her whole being seemed permeated. She began at once to interest the ladies in this work, and through her faithful and persistent efforts our missionary Auxiliary was organized. For years she remained its president, and when extreme age made it necessary to place the work on younger shoulders her interest never abated, and we ever found her the same wise counselor and loving friend; and as we remember her sweet and saintly life we rejoice that she has entered upon her inheritance, even eternal life.

The resolutions passed express the thought that though our missionary Auxiliary has lost one of its most faithful and devoted members, yet we rejoice that she is privileged to exchange the weary helplessness of earth for the service and delights of paradise; and we extend to the relatives of our sister who have cared for her so lovingly in her declining years our sincere sympathy, and to her many friends we commend the example of her noble life.

MARY WHITE THOMAS, } *Committee on*
BELLE G. PRESCOTT, } *Resolutions.*

Died Sept. 5, 1893, Mrs. Lucy Ann Hardy, aged 79 years. Sister Hardy had been a member of the F. B. church in West Falmouth, Me., more than fifty years, and of our Auxiliary since its organization in 1878. She was ever an active and efficient laborer in church and mission work, "a mother in Israel" indeed, full of faith and good works. She was a woman greatly beloved, whose long life was filled with faithful,

loving service for her Saviour, and her loss is most deeply felt. "She rests from her labors, and her works do follow her."

MRS. MARY S. FRYE, }
MRS. MARY E. HALL, } *Com.*

Mrs. Abbie Pooke died in Greenville, R. I., June 11, 1893, aged 92 years. There are those who remember her as a faithful worker for the Master whom she loved. Especially did she remember the sick and the poor. She was deeply interested in the Woman's Missionary Society. During her last sickness she expressed a desire to give something for this cause. She was a member of the first missionary society organized in Greenville, 1850. From that date she served as president for twenty years. May her zeal for the mission cause inspire us to be more enthusiastic in our work. As long as her health permitted she loved to attend the meetings of the church, and when physical strength failed, denying her that privilege, by her request pastor and people often met at her home for seasons of prayer. "Sweet hours of prayer" bringing rich blessings to all. Her long pilgrimage is o'er. She leaves sincere friends who truly mourn her loss, yet rejoice in the knowledge that she is anchored in the eternal port, God's haven of rest.

MISS FANNIE EDDY, }
MRS. JESSIE SMITH, } *Com.*

PERSONALS AND SPECIAL MENTION.

Mrs. Murphy, state president in Nebraska, is to spend some time this fall in visiting the Q. M's with a view to organizing.

The *Auxiliary at Nashville, Minn.*, painted the church besides more than meeting the apportionment assigned them by the Yearly Meeting.

Mrs. Dennis of Minnesota has traveled 650 miles, given 10 missionary addresses, organized 6 Auxiliaries and 2 Bands.

The *Sioux Falls S. D. Auxiliary* has excellent literary exercises, much of the matter being obtained from the MISSIONARY HELPER.

The Minneapolis Auxiliary has just closed the best financial year in its history. The literary exercises have been of a superior character. Its efficient president has secured articles from young ladies outside the Auxiliary.

The Auxiliary at Champlin, Minn., has continued the support of a native teacher in India for 10 years.

Central Illinois shows a three-fold increase of Auxiliaries, memberships, and amount of money raised. The secretary is confident there would be a still greater increase if some earnest worker could visit their Q. M's and instruct them in the work until they understand it more fully.

Miss Lizzie Moody during the summer traveled 2000 miles in Michigan, giving 55 public addresses, visited 102 homes and organized two new Auxiliaries.

Madelia and Elmore Auxiliaries in Minnesota were recently organized by Mrs. Dennis.

In Nebraska a W. M. S. was recently organized without outside help.

The *oldest Auxiliary in Nebraska* (Long Branch) divides the money raised equally between local, state work, and foreign missions.

Twelve missionary concerts and twelve short missionary addresses in S. S. are given in the Nashville church during the year. A missionary paper, *The King's Messenger*, is taken by the children.

Mrs. A. A. McKenney, Minnesota, is at work for missions in season and out of season, intense in interest and faithful in execution.

THE Lord is faithful to accept even the very small part of us we are sometimes willing to give up to him, but we want it remembered how much greater blessing, we shall have by giving ourselves entirely up to him.—*Mary Frazer*.



THE MISSIONARY KITTEN.

[A tale from real life.]

A STORY strange and yet 'tis true ;
 And if you'll listen, I'll tell to you
 Just how it happened. Not long ago,
 'Twas in a church and not a show,
 And at a meeting, where we'd met
 To work for God, and not to chat
 About our neighbors or other things,
 Such as princes, queens, and kings,
 Or dresses fine, and hats in style,
 Babies cross or blessed with smile.
 'Twas a rainy night of last September,
 When several persons were met together ;
 There were men and women and children too,
 Who all had the one grand object in view,
 Save one good brother who thought 'twas vain
 To talk of the heathen in endless strain.
 Yet he was there, though he'd toiled all day,
 And labored hard his debts to pay,
 For times were hard, and the rats and mice
 Were very destructive in spite of device ;
 It seems they'd met and held a convention
 To destroy everything in this man's possession ;
 They'd planned by day and worked by night
 To take from him what they thought was right.
 During our meeting what should we spy
 But a maltese kitten with sparkling eye ;
 'Twas plump and fair with fluffy hair,
 And bowed its head as we joined in prayer,
 Doubtless wondering, as it sat and mused
 On the easy chair, if a cat could be used
 To carry the Gospel to heathen lands !
 What could it do? it had no hands.
 It listened and thought till the meeting was through,
 Not giving a word nor even a mew ;
 'Twas a pleasant place on the rostrum chair,
 And so it slept while 'twas sitting there,
 And its name was not taken as one of the members,
 Neither was it known by any of the others,
 Because 'twas a stranger to all of the ladies
 But might have belonged to some of their neighbors.
 'Twas sleek and fat, had evidently been taught

That good manners and sense belonged to a cat.
 The good brother got tired and went to his home,
 Leaving the wife to go all alone;
 So she took the kitten under her shawl
 And carried it home, then left it in th' hall
 For husband to find when morning had come.
 What! a missionary cat to live in his home?
 At last it was settled, he submitted his fate,
 And watched the cat both early and late
 To see what mission she possibly had
 Either in parlor, hall, or shed.
 She walked about and looked all around
 To see what there was in the house to be found.
 In one corner of the room and just behind a box
 Something peeped out as sly as a fox;
 Then came another to see who was there,
 And then another with eyes all a-glare.
 Puss summoned up all the courage she had
 And made a spring for the first young lad.
 Ere the others had had time to run
 Or think she meant anything but fun,
 They were all laid out, three rats in a row,
 And each met its death by one quick blow.
 No other rat even saw the performance
 And so they came in, in less than a moment,
 In search of their dinner or something good;
 Then she sprang upon them as quick as she could.
 The poor little mice soon heard the racket,
 And left the house, ere they lost their jacket,
 Just think for once how our brother did smile
 When he saw those rats all laid in a pile.
 The trouble was over, the danger was past,
 The house was cleaned from the vermin at last,
 And puss was the victor, her mission was done;
 She'd saved the brother his shop and his home.
 He now was convinced that missions were good,
 And he'd give a share of his income to God
 To save the heathen in distant lands,
 For through them the cat was placed in his hands;
 "And for every rat I'll give half a dime,
 That puss shall catch ever after this time."
 Now you've heard my story; 'tis simple indeed;
 It's just what happened when telling the need
 Of our unfortunate sisters just over the sea.
 Help came to our rescue God heard our plea,
 And he lets all things praise just as they can,
 But last of all, a cat converts a man.

Winona, Minn., Nov. 9, 1893.

[MRS.] CHARITY DENNIS.

VENEZUELA with an area of 566,159 square miles, more than nine times as large as England and Wales, and two and a half times larger than Germany, and with a population of 2,100,000, has only one Protestant missionary.—*Regions Beyond*.

OUR YOUNG PEOPLE.

LETTER FROM MRS. MARY R. PHILLIPS.

BELFAST, IRELAND, Oct. 3, 1893.

MY DEAR "HELPER":—

How good it is to be writing to you again, not because your fair pages must be filled, but because into my life are now coming things which make "earth a joy and heaven a reality," and I want to share them with those who for long years have come to me with great comfort, though we have been separated by all the seas and many lands ("comfort" etymologically with "strength"), and to those who in their first womanly strength are girding the armor on for fresh service.

With all reverence may not we who are so rapidly nearing the other shore say, "I write unto you young women, because you are strong." Thankful may we be that the incoming tide is advancing woman and that she may always glory in the strength of the Lord.

Sept. 17, one of the loveliest Sabbath mornings, found us on our way to St. Peter's church, Philadelphia, one of the first churches in America, built in 1758 and to-day exactly as it was then. I sat in George Washington's pew after service and during it looked up into the aerie-like pulpit, perched mid-heavens, where a very earnest "low church" man proved very conclusively that though the miracles and the Bible itself be all "thrown overboard" every Christian life was a miracle in itself far greater than any of the commonly alleged ones. Multitudes of sublime miracles are testifying silently to the power of Christ everywhere.

Saturday A. M., Sept. 23, we awake at sea. Five days twenty-three hours and forty minutes later the extreme point of Ireland was in sight and soon the beautiful ship *Etruria* touched at Queenstown. The *Etruria* is one of the twenty-four steam-

ers composing the fleet called the Cunard Line, which is the oldest one of the many lines which ply between England and America. For many years Her Majesty's mails were carried by vessels called "coffin brigs." A young merchant, Samuel Cunard, of Nova Scotia saw his opportunity to make a fortune and hurried away to London for help, and July 4, 1840, the first ship of this large fleet sailed from England with the mails for America.

The only objects of interest to me at Queenstown were the people with their natural ways, the large old fort, and the custom house where "everything must be opened." Weary Irish women with crying babies and inimitable budgets tugged away at hard knots and rusty locks till their pathetic little treasures lay under the inspector's eye for a moment and then they gathered them together as best they could. Next came the priest in the strength of his manhood. He exchanged a word or two with the officer, and his luggage went on, while a keen daughter of Erin whispered to me, "He has tipped him and he'll not be after lookin' at the insade o' his trunk." This was a "little lift" in the Irish curtain and we had a peep at the scenes behind it. Just here let me tell you that *The Catholic*, a little magazine very ably edited by a converted priest, Rev. Thos. Connellon, can be had one year by sending one and sixpence to the manager, 18 Bachelor's Walk, Dublin, Ireland, postage free. The October number has a very interesting article entitled "Ireland and the Pope," a brief history of papal intrigue against Irish liberty from Adrian IV. to Leo XIII., by James G. Maguire, judge of the superior court, San Francisco, Cal.

He says, "In the year 1152 Ireland was a prosperous and independent nation, holding her place among the nations of the earth. In the year 1156 Pope Adrian IV. gave to Henry II. king of England a bull granting to him the political sovereignty of Ireland, addressing him as 'my dearest son in Christ, the illustrious king of England,' authorizing him to enter Ire-

land, to reduce the people to obedience under the laws, to extirpate the plants of vice, *on condition* that he would pay from each (meaning each Irish family) a yearly pension of one penny to St. Peter and that you will preserve the rights of the churches of this land inviolate." "Not one among a hundred of the Irish people know how their country lost her nationality." These are little quotations; the whole article is intensely interesting and the history will be continued in other numbers.

The railroad passes through a most beautiful part of the country. Lovely little lakes, picturesque castles, farms cultivated or devoted to flocks of sheep by turns and altogether slipped by us all the way from Queenstown to Belfast. The snug thatched cottages of the peasantry and the symmetrical churches in the little villages suggested anything but the misery which stalks in the highways and lurks in the byways.

Belfast may well be styled the "Linen City." Away up in the highest rooms of the "Robinson & Cleaver" building delicate nimble fingers of Irish girls are making dainty laces of exquisite patterns for Queen Victoria and European royalty. There are several large linen factories, employing about 10,000 persons, making the beautiful damask table-cloths and napkins. Here too is a convent, behind whose massive walls few, very few, ever get a glimpse, except the nuns, many of whom will never pass through the iron gates again. An overwhelming sadness akin to madness seizes one as he looks at the cold, sullen pile of heartless brick and stone, and thinks of lives, young and beautiful, buried in a living tomb. The city authorities have tried in vain for many a year to enter this nunnery and inspect it, but so far all efforts have been in vain. Sunday I attended a Y. W. C. A. service. The spirit of the meeting was most impressive and the closing prayer, marked with a real Irish fervor, seemed to carry us into the very presence of our Father as prayers seldom do.

Monday a meeting of women who had recently been led

from a drunkard's life took me back to Howard, R. I., so distinctly I almost thought I was at home again. These women had voluntarily entered the better way. The others were forced into it for a day by the strong arm of the civil law. Where are workers for our fallen women? O that the noble band of toilers might increase till none could fall! Glasgow and Edinburgh have shown much interest in our work among the children.

To-day, Oct. 9, we are at Newcastle. You remember the saying, "Carrying coals to Newcastle." Read Frances H. Burnett's story, "That Lass o' Lowrie's," and you will enjoy one of the days and many of the weeks in the mines at Newcastle, which is itself a thriving city of 180,000 inhabitants.

EDITORIAL NOTES.

THE following was received under date Nov. 23, by Miss DeMeritte, from Miss Barnes, our out-going missionary: "You will be glad to know how we are getting on on our journey. Until to-day we have nearly all been so occupied with seasickness that we haven't written any. We reached Liverpool the 15th and came on board this steamer Sunday evening the 19th. In the days intervening I went to see my cousin who lives in Boulogne, France. Had only twenty-four hours with her, but a most delightful visit. We are now just out of the Bay of Biscay and it has been cold. We have a delightful party and enjoy each other and are 'happy on the way.' Our passage across the Atlantic was rough. I expect to mail this at Malta. We stop also at Port Said, Colombo, and Madras, and expect to reach Calcutta about Christmas. We have twenty-seven passengers. Only fifteen for Calcutta. The ship's crew is made up almost entirely of Mohammedans. They are very kind and thoughtful." . . . Will those who send bedding or second-hand clothing to Harper's Ferry please be sure to send *as freight* in barrels or boxes and not by express. If possible all expenses should be prepaid. . . We hope none of our readers will fail to read the valuable article, "Women of India," because it is long. . . . We call especial attention to the article "Concerning the Reading Course." "Knowledge is power." Read, read systematically, though your time be limited. A few moments each day may enrich one's life. . . Abbie B. Child, No. 1 Congregational House, Boston, Mass., will supply the report of the conference of Women's Missionary Societies, held in Chicago, Sept. 29, 30, to any one sending to her address 20 cents. . . Miss Clara Law, of the Bureau of Missionary Intelligence and Exchange, sends us a sample of small envelopes, marked Free Baptist Woman's Missionary Society, of which she says: "They

can be obtained of the Bureau at my address " (see second page of *HELPER* cover) "gratuitously, stamps being sent for postage." . . . The appropriations could not for good reasons be made at annual meeting, therefore did not appear as usual in the December number. They are as follows:

Midnapore :

Miss E. Butts's salary	\$400.00
do Rag. Sch.	185.00
do Ind. Sch.	150.00
Dr. Mary Bachelier's salary	400.00
do zenanas	240.00

Chandbali :

In charge Mrs. Coldren	37.50
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Bhudruck :

In charge Mrs. Coldren	77.50
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Storer College :

Industrial Department	400.00
Miss M. Brackett	400.00
Mrs. L. Lightner	400.00
Miss J. Baker, Domestic Science	500.00
Miss Smith	350.00
Treasurer	250.00

The entire appropriations for the year, including outfit and passage of missionary, are between one and two thousand more than last year. . . . We regret to learn that our veteran workers, Mothers Hills and Ramsey, have both been suffering from the *grippe*, but rejoice to know that both are now improving. We thank Mother Hills for letting us share with her the following letter from Mrs. Mary R. Phillips:

CALCUTTA, Nov. 29, 1893.

We had a delightful voyage save the last three days we were on the edge of a bad cyclone in the Arabian sea, and were very seasick. We landed in Bombay Nov. 20, and reached Calcutta Nov. 25; went to Mrs. Jenson's for two days, and are now in our own home. It is very pleasant. The rooms are nice and airy, and we have a lovely garden. How you would like the flowers. I wish you could come and see. Rev. W. Y. Phillips, an English clergyman, boards with us. His family are in England. You will be glad to know that I never made a voyage with so little fatigue. It is warmer here now the last of November than it was in July at New Hampshire. . . . I am thankful for the Buffalo meetings, and the woman's work, and for the new missionaries. . . . Just now the opium commissioners are here in Calcutta, and what an overhauling everybody who knows anything about the opium traffic is having. The champions for opium are not a few. The missionaries are fighting it. . . . Kidnapping is the last abomination, too cruel to write about, that fills this heathen air. There is a band of kidnapers in Europe who are importing young girls to Calcutta and Bombay for all that is dreadful, and the natives here have also their kidnapers who decoy, steal, and buy little girls under ten or twelve years of age and sell them for prostitutes! It makes my blood run cold. . . . Good news from all the missionaries we have as yet heard from.

" This above all, to thine own self be true,
And it must follow as the night the day,
Thou canst not then be false to any man."

CONTRIBUTIONS.

Receipts for December, 1893.

MAINE.

Augusta aux., native teacher	\$7.00
Anson Q. M. aux., gen. work	6.00
Acton and Milton Mills aux., F. M. \$3.50, and H. M. \$1.50	5.00
Burnham Mite boxes	1.00
Burnham Augusta Dodge Mite Box	.15
Buckfield, Mrs. Eveline A. Irish for Miss Barnes	1.00
Casco Union aux., Miss Baker's salary	5.00
Clinton aux.	4.56
Charleston, "Union Helping Hands"	1.00
Dedham, Mrs. A. C. Burrill bal. L. M.	3.00
Dexter, "Friend" to help	3.00
Ellsworth Q. M. aux., Carrie with Mrs. Burkholder	12.50
East Hebron, "A Book Agent"	5.00
East Livermore aux., \$4.81 F. M., \$10.00 for L. M. Miss Vesta L. Record	14.81
Fairfield, col. at missionary meeting by treasurer \$3.20—.81 traveling expenses	2.39
Fairfield aux.	1.04
Farmington Q. M., bal. L. M. Mrs. S. Wakeley of Chesterville \$10, and on L. M. Mrs. E. Blake of Rangeley \$5	15.00
Harrison aux., Minnie	12.50
Lewiston, Mr. F. S. Small for O. and P. of Miss Barnes	1.00
Oakland, public service by treasurer \$6—.82 traveling expenses, Pittsfield, in connection with Exeter Q. M. by treasurer for Miss Barnes's O. and P.	12.10
Palmyra church	1.00
West Buxton aux., F. M.	5.00
Waterville Q. M., col. by treasurer \$2.50—.81 expenses	1.69
Winslow, Miss Abbie E. Rich annual member of Maine aux.	1.00

NEW HAMPSHIRE.

Belmont aux., 2d church	\$3.50
Center Sandwich aux., for Miss Butts and Mrs. Lightner	6.50
Center Sandwich, Mrs. B's class for Miss Barnes	1.14
Danville aux.	7.50
Gilmanton Iron Works aux.	10.00
Wolfeboro aux.	3.50

Water Village aux.	8.00
Wolfeboro Q. M. col.	5.15
Whitefield aux., for Miss Butts and Mrs. Lightner	13.00
Whitefield, Willing Workers do.	4.41

MASSACHUSETTS.

Boston, Mary L. Thompson for refrigerator in Cooking Dept. Storer College	\$5.00
Lowell aux., Chelmsford St. Summatti \$6.25, Sayta \$5	11.25

OHIO.

Waynesville, Mrs. J. Ridge	\$1.50
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ILLINOIS.

Prairie City aux., Miss Barnes's salary	\$3.25
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MICHIGAN.

Pokagon, M. Buck for Dr. M. Bachelor	\$1.00
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IOWA.

Aurora aux., Mrs. Miner's salary	\$2.30
Central City aux., do	8.00
Central City aux., state work	3.00
Bryantburg aux., Mrs. Miner	4.00
Fairbank aux., do	3.10
Pleasant Ridge S. S. for Miss Barnes's O. and P.	2.00
Quarry, Mrs. A. Pratt F. M.	.50
Spencer, Birthday Box by Mrs. H. M. McElroy state work	5.00
Spencer, C. E. Society for Miss Barnes's O. and P.	1.00
Waubeck ch., Mrs. Miner	5.00
Waterloo aux., do	10.00
Waterloo Q. M. aux., do	4.70
Waterloo Q. M. aux., state work	1.81

MINNESOTA.

Minneapolis, Lillian Phelps Ing-ham for zenana work for India	\$25.00
Winnebago City, Rufus Johnson for zenana work	25.00

KANSAS.

Clear Fork aux., home work	\$12.50
Horton aux., T. O.	2.00
Summit S. S., Miss Barnes's sal.	3.60
Summit aux., for state work	44.00

Total \$374.13

LAURA A. DEMERITTE, Treas.

Dover, N. H.

NOTE—Mrs. Wafal of Poland, N. Y., reports Mrs. Hannah Hyatt of same place for L. M.